

The True Witness

AND

CATHOLIC CHRONICLE,

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AT

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M. W. KIRWAN—EDITOR AND PROPRIETOR.

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MONTREAL, WEDNESDAY, AUG. 1.

CALENDAR—JULY, 1877.

WEDNESDAY, 1—St. Peter's Chains. The Machabees, Martyrs.

Midland Great Western Railway, Ireland opened, 1851.

THURSDAY, 2—St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.

Last session of the Irish Parliament closed, 1800.

FRIDAY, 3—Finding of the Body of St. Stephen Protomartyr.

Columbus sailed for America, 1492.

SATURDAY, 4—St. Dominic, Confessor.

Arrest of Smith O'Brien at Thurles, 1849.

SUNDAY, 5—ELEVENTH SUNDAY AFTER PENTECOST.

O'Connell's remains entombed at Glasnevin, 1847.

MONDAY, 6—Transfiguration of Our Lord.

Daniel O'Connell born, 1775. First Atlantic Cable laid between Ireland and Newfoundland, 1858.

TUESDAY, 7—St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.

CITY AGENT.

Mr. P. J. Gleeson, of No. 22 St. Urbain, is our duly authorized Agent for the City and vicinity.

ANSWERS TO CORRESPONDENTS.

"A GALWAY BOY"—The gentleman to whom you refer stands alone.

REVIEWS—We are compelled to hold over several reviews until next week.

We have received hundreds of letters from all parts of the Dominion all, except one, approving of the stand we have taken in regard to the late disturbances. We sincerely thank them for their approval. The one individual who disapproves expresses his disgust, and his intention to join an Orange Lodge.

THE NEW CATHOLIC DAILY.

The congregation of St. Patrick's Church was called together after Mass on Sunday last with a view to promote the project for starting a new Catholic daily paper in Montreal. The meeting took place in the Sacristy, and Father Leclair was in the chair. Resolutions were submitted, and unanimously adopted pledging the meeting to raise a sum of not less than \$10,000, and to place the new Catholic daily under the editorial management of the editor of the TRUE WITNESS. About \$1,700 was subscribed in the room, although the meeting was small in consequence of a large number of the pew holders being out of town for the summer months. Up to the present we have refused to take any active part in this project. We were anxious that the initiative should come from the people. At last the people have taken steps, we have been urged to take our share of the labors. Resolutions have been passed placing responsibilities on our hands, and now we shall do all in our power to make the project a success. More than \$3,300 has already been subscribed and we hope soon to be in a position to announce the day of publication. St. Ann's congregation with noble generosity has already contributed about \$1,500, and altogether the work progresses as favorably as could be expected.

The following are the minutes of the meeting:—

The Rev. Father Leclair having been requested to preside, and Mr. John Cox to act as secretary, the Rev. Chairman explained in eloquent terms the object for which they had met, and submitted a series of resolutions, hereto annexed, which were, on motion of Mr. M. O. Mullarky, seconded by Mr. John Hatchette, unanimously adopted.

Meeting of the Pew-holders of St. Patrick's Congregation for the purpose of establishing an English Catholic Daily Paper:

Whereas, The necessity of an English daily Catholic paper is being felt by the English-speaking Catholic community at large, in view of protecting its religious interests against the various assaults and the baneful influence of non-Catholic journalism.

Whereas, Such Catholic daily paper, to be made a success, should be based on commercial principles.

Be it Resolved, That such a paper, edited according to such principles, be hereby established.

Whereas, It is reasonable and expedient to determine on the easiest and most economical way of establishing such a paper.

Whereas, There already exists in our community an English Catholic weekly.

Whereas, Such Catholic weekly represents a capital of at least \$5000.

Whereas, The editor of this Catholic weekly has already won the confidence and esteem of the great majority of the English-speaking Catholics of this Dominion, as appears by the daily increase of subscribers, by letters of congratulation, sent to him by clergymen and laymen, by the general approbation of his articles in defence of religion and nationality.

Be it Resolved, 1st: That the present editor of the

TRUE WITNESS take the management of the new Catholic daily paper.

Be it Resolved, 2nd: That subscriptions be received to the amount of not less than \$10,000; that said subscriptions be held by the Board of Trustees of the St. Patrick's Orphan Asylum and St. Bridget's Refuge, as shareholders, the dividends accruing therefrom to be employed in support of the aforesaid institutions. That said subscriptions shall be paid, one-half within thirty days, and balance within six months from date.

It was then moved by Mr. M. P. Ryan, and seconded by Mr. M. Burke, that a subscription list be now opened.

Afterwards on motion of Mr. Owen McGarvey, seconded by Mr. Edward Murphy, the Rev. Chairman was appointed Treasurer.

Mr. Edward Murphy then moved, seconded by Mr. M. P. Ryan, that the Rev. Chairman, together with Messrs. Mullarky, Kirwan and Cox, be a committee to confer with committees of St. Ann's and St. Bridget's parishes to carry out the resolutions adopted at this meeting, and that they be instructed to call a general meeting of the Catholics of this city to further the said object at as early a day as possible.

After a cordial vote of thanks to the Rev. Chairman had been passed, the meeting adjourned.

THE PRICE OF PEACE.

Three-fourths of the press of the Dominion ring with denunciations of the TRUE WITNESS. Journalistic courtesy has been forgotten, and personalities have been freely used. The hostile press attack men and not principles. Not only is the TRUE WITNESS assailed, but the editor is freely mentioned by name. They harp upon the "stranger." Of course all other editors, save the editor of the TRUE WITNESS, grew upon the trees. They, of course, are indigeneous to the soil! With poised pen they denounce the "invader." What the tomahawk was to the early voyageurs the quill of the Canadian editor is to the "stranger" of the TRUE WITNESS. But do those men ever remember that, as an eminent statesman once said to an opponent in the Dominion House of Commons, do they ever think that when they denounce a "stranger" they "spit upon their father's grave." Do they not know that Catholics are the same the world over, and that it requires no specific atmospheric influence to make them defend their faith wherever it is assailed. If the hostile press of the Dominion can find no better weapon than the "stranger" shaft, they have but a sorry dart to let fly. Let them fight our principles, not ourselves. We never attack the individuality of the press. We never assail the editor of a paper. If we were disposed to do so, perhaps we could find a school for scandal in the editorial chairs of many a Canadian newspaper. Let the press deal with our principles and reason against our facts, and thus place themselves within the recognized pale of journalistic courtesies. We express the opinions of the Catholic people as we understand them. That we do this, the resolutions passed by the Young Irishmen's Literary and Benefit Society, the St. Patrick's National Association and other Irish Catholic organizations prove. If these are not enough, the letter which we publish from the President of the Catholic Union, with the resolutions of St. Patrick's congregation, and the action taken at St. Ann's, place the matter beyond the shadow of a doubt. We say boldly that the priests have not opposed—not one of them—while the people have unanimously supported us in every word we wrote. We hear from all sides that the Irish Catholics of Montreal were never so united. There is not the semblance of division in their ranks. In all Montreal we have heard of but two Irish Catholics who have differed from our views. And of these two gentlemen all we shall say is that we hope personal and political reasons have not been the cause of their hostility. But our hands are now upon the plough and we care not from whom the opposition may come, or by whom faction may be introduced, we shall go on with the work we have undertaken—Defence, and if need be, Defiance to our foes. This is no time for honest men to sit upon the fence. Men must take sides. A crisis is upon us all, and unless we show a bold front, conciliating only so far as honor will permit, unless we do this we shall soon find ourselves pushed aside, and unable to stem the current which shall overwhelm us. This is no time for faction to assail our ranks. This is no time to be fighting each other with one hand while we are trying to fight the enemy with the other. Depend upon it Catholics of the Dominion, we want both hands to enable us to hold our own against the common enemy. And who is the common enemy? Is it the Protestant people of Montreal or of Canada? We hope not. Our wish is to live in peace and harmony with our Protestant neighbours. We never insult them. We never sing "Protestants lie under." We never shout "We'll kick the Queen before us." We never play the "Catholic boys will carry their own." We have no secret society bound by oath to do all in its power to destroy the Protestant Church. We do not make our young men swear hostility to any man's belief. What Catholic society deliberately insults the Protestant people? Not one. All we ask is that we may be allowed to go our way in peace. We have asked the opposition pulpit and the opposition press to cease abusing us. But we have asked

in vain, and we might as well be engaged in that philosophical pastime—whistling jigs to a milestone. The press and the pulpit will not let us alone, and so the fight is brought out of us in self-defence. Look at the Oka question. There was open insurrection. The Queen's warrant was set at defiance. The insurgents destroyed a church, threatened to murder a priest, flew to arms, and were applauded by all the English daily papers in Montreal. *Gazette, Herald, Star, and Witness*, all applauded the rebel Indians. And how has the trial resulted? Let any one read the reports and he will see how miserably the press of Montreal was astray, and how every one of them stand to-day convicted of having misrepresented everything that occurred. Our version of that Oka business is now proved to be the true one, and the four daily English papers in Montreal can scarcely say a word in their own defence. It was just the same 28 years ago when the Orangemen burnt the Parliament House, and when the *Witness* excused the incendiaries, and said that it was a visitation from God. When it is a Catholic question the press are all the same, hostile to the marrow. From the *Globe* down they are all the same when Catholic interests are the battle ground. They will neither give us fair play nor let us alone. For the last two weeks a hurricane of abuse has been raging about our ears. We cannot notice one-tenth of the assaults made upon us. The *Globe* is weak and washy, and through its columns of assault we looked in vain for some solid argument in opposition to our own. If this is all the "Canadian Thunderer" can do we have not much to fear from that quarter. The *Mail* is much the same, all about stopping processions—Orange and Green. But neither of those papers answered our questions. "Show us *how*, by songs or airs, the Catholic processions *insult anyone*?" The *Gazette*, after being for a long time silent, became subtle in the end. It insinuated "motives" and spoke of "False Friends." We tell the *Gazette* that "motives" are dangerous insinuations to play with, and that they can be used broadcast. It is beneath, or it ought to be beneath, a respectable journal to attribute "motives" to any man. The *Gazette* has not the courage of its convictions, whatever they may be, and fearing to assail the Catholic people of this city, it cowardly, and more cowardly because covertly, assails the editor of this paper. It insinuates "motives." With all its disguised attack, it is far better that the *Gazette* should be aware that it is "unmasked," and that the Catholics of Montreal will know their "False Friends" in future. It is the old story, "When you have a bad case abuse the opponent's attorney." The *Gazette* wants to pull with all parties. It wants to be Orange and Green. But it will not do in Montreal. The people have gone beyond that stage now. The *Star* is pretty much the same—six of one, half a dozen of the other. The *Herald* is silent, and the *Witness* is an open and honest foe. We are free to confess that we respect the *Witness*. It sticks to its colours, and it is not a shuttlecock between one side and the other. As for the papers at large they appear to think that the TRUE WITNESS has gone mad. What! a Catholic paper to dare speak out boldly in defence of Catholic Right! Was such presumption ever heard of! One paper suggests that the editor of the TRUE WITNESS should be "gagged." Well, for once we shall come down to personalities and all we have to say is, that perhaps the editor of the TRUE WITNESS would object to the process, and perhaps the gentleman who made the threat would not like to undertake to do the "gagging" himself. Would it not be better for the opposition press to combat our reasoning, such as it is, than to say Anathema! Anathema! Would it not be better to point out to us where when or how do we offend our Protestant neighbours? If we do so offend, we shall joyously set about making the amende. Would it not be better to take the question of the legality of the Orange Association into consideration. O no; we must be denounced, called "firebrands," "incendiaries," &c., &c. We must be silent under calumny. We must not dare to look our enemies in the face. Unlike the miserable worm, we must not even turn upon the foot that crushes us. Well, our reply is—we shall do nothing of the kind. We shall fight our enemies inch by inch, and when we can, we shall give them blow for blow. If the Orangemen and their friends want peace they must let us alone. We ask no more, we shall accept no less. Let us alone and peace will be the order of the day. That is the price of our silence—let us alone—let us alone. Behave, as a letter we publish in another column leads us to believe the Orangemen of Madoc behaved, and then there will be no opposition to whatever you do. Curb the fury of your Chiniquys, of your Brays, and of your Mc-Vioars, if you want peace in Montreal. Cease insulting our nuns and our priests in the thoroughfares. There is no use prattling about

peace until then. We want no peace so long as blackguards offend our religious. A gentleman called in this office the other day and told us how his sister, who is a nun, had been insulted by the ruffians who were imported into our city of late. She, with another nun, were coming in the train that brought the Orangemen. All along the way they were subject to the insults from these low creatures. The compartment in which they were was full of Orangemen, who kept singing "Croppies lie down." They vowed that they would "kick the Pope before them," and sent the "Pope to hell" with joyous unanimity. And foremost in this band of cowardly assailants upon two nuns was Elliott, the man who was shot at Point St. Charles. It was thus he heralded his appearance into Montreal. The poor nuns were frightened almost to death. And we are asked to be silent under all these insults. We are asked to bow the head and bend the knee to our aggressors. Read the quotations from the Orange song book for the Dominion, which we publish on another page, and after reading them can any one wonder at our hostility to Orangeism. Read the letters we publish from Sir Francis Hincks, himself a Protestant, and let any one say if he is surprised that we brand the Orange Organization as the most mischievous that ever existed to perpetuate feud and to endanger the peace of a community. And yet this Organization is encouraged by the authorities. Mr. Robinsen, an Orangeman from Kingston, is granted leave of absence to come to Montreal to wreck his vengeance upon the people. Here is a man in a Government office allowed to leave his post to come on a mission of aggression, and to participate in an illegal and an insulting demonstration! Again, Young Britons went to Cornwall on the 11th inst., and while in the cars played their party airs. But worse, they went into the baggage car, and this is contrary to the Company's regulations. We beg to draw Mr. Hickson's attention to this breach of the Company's regulations. Again, a conductor on a street car, No. —, wore an Orange Lilly during an exciting day. No Catholic molested him, but we have a right to ask if such conduct is likely to promote peace and harmony. As to the volunteers we treat that subject in another column, and we shall not let the question drop until the truth or falsehood of our charges are established. Whoever expects us to be silent are mistaken. We repeat that we want peace, but the price of peace is—LET US ALONE. To our Protestant friends we say—we are anxious for peace. We will defend your rights, if assailed, just as vigorously as we would defend our own. We want no ascendancy in this country. All should be free and equal before the law, and civil and religious liberty should be secured to all men. If you require protection for your processions the Catholics of Montreal will turn out and risk their lives if necessary in your defence. We want to live as peaceable citizens, and to lend our energies to the development and the glory of the land we live in. Old country feuds should have no place on this soil. Why should Orangemen be imported to put citizen against citizen? What right have those men to arouse here the elements of religious strife? Here there is no ascendancy to maintain, and "Croppies lie down" is unmeaning in this free land. In this Province Orangeism is illegal, it is mischievous, it is insulting. If then we are to live in peace there must be a change. The law must be enforced at all cost. Orangeism must be denied the right to promenade our thoroughfares. To the individual Orangeman we have nothing to say. We hear that some of them are good fellows in their way. But we have nothing to do with the individuals, we speak of the organization at large. As such we repeat it is the most infamous conspiracy ever designed to introduce strife where all should be harmony and good will. If then the authorities want peace they must enforce the law—save our nuns, our priest, and ourselves from insult—for so long as we have the law upon our side, the price of peace will be—OUR ENEMIES MUST LET US ALONE. If this will not do, then upon their own heads rest the consequences.

THE VOLUNTEERS.

A rumour has been in circulation that a petition is going the rounds of the Catholic people to urge the disbandment of some of the Montreal Volunteer force. If such a petition is in circulation, we have heard nothing about it, nor do we believe that there is any substantial foundation for the rumour. But why should such a rumour obtain circulation? People say that there is no smoke without fire, and men insist in charging the volunteers with being a party force, and consequently unfit for the impartial discharge of their duty. Now we do not go this far. That some of the volunteers entertain hostile feelings towards the Catholics of this city we have no doubt. This has been demonstrated over and over again. There are some companies in the Montreal

force into which it is said no one but an Orangeman will be admitted. The Catholics are very few, and the Orangemen are many, and confidence cannot be restored to the Catholic people of this city until they are proportionately represented in the ranks of the volunteers. We have heard that Colonel Bond has expressed himself willing, if not anxious, to have one hundred Catholics in his regiment. If the Victorias and the other corps could do the same, a better feeling would be brought about, and the Catholics would no longer look with suspicion upon every man who wears a uniform. At present the Catholics of this city have no confidence in the impartiality of the volunteers at large. They are, too, fully justified in their suspicions by the conduct of many of the men who were recently under arms. For instance we have heard from a member of the Victorias, whose letter we publish in another column, that Colonel Fletcher called for three cheers for the Queen. The men responded with loyal fervour. So far so good. But before the echoes of those cheers had died away some one from the ranks called out for "three cheers for King Billy," and three more cheers echoed along the line, a few Catholics only, perhaps half a dozen in all, venturing upon a hiss. Here was a gross breach of military law, and we have not heard of any punishment following it. It was an insult to every Catholic in the battalion, and at such a time, it was an open challenge to every Catholic in the city. It was war and not peace. It was party with a vengeance. What confidence can we have in such men? If the story be true, and we make the statement on the word of one of the Victorias, no censure can be too severe for the officers who allowed such a manifestation of party feeling to take place. We believe that Colonel Fletcher is very deaf, but there were other officers around whose duty it was to report any evidence of party feeling in the ranks. The man who called for "three cheers for King William" should have been at once put under arrest, and a strict disciplinarian would confine the whole battalion to the barracks. This is a subject we cannot, and we shall not, allow to drop, and either our informant must be proved to have made a false statement, which we do not believe, or else an investigation should clear the Victorias of the charge. We could not help admiring the outwardly soldierly bearing of this battalion throughout the time they were on duty, but when such incidents are reported to us as that to which we have just referred we are forced to realize how near we all were to a bloody massacre on the 16th of July. We do not for a moment charge the officers with any malicious intention, but we repeat that there can be no confidence in a force composed, as it is, almost exclusively of Protestants, and especially here where unhappily religious antagonism runs so high. But that is not all. Another volunteer, a member of the Prince of Wales, is prepared to attest that some of the members of his battalion did sing and whistle "The Protestant Boys," and we can bring up one of the sergeants of another corps who called out to the men to "stop that—stop that." The names of these men will be given if necessary, for this question is of too much importance to allow any little delicacies to stand in the way of proof. The Catholics of this city cannot be satisfied under this state of affairs. They will, we hope, insist upon an investigation. Look at the conduct of the three ruffians who assaulted Hoare. These men were in uniform, and yet they did not hesitate for a moment to announce their party feeling and their hatred of the "green." And what was the punishment meted out to them after they pleaded guilty? The punishment was a farce upon justice. There was in fact no punishment at all. It was a miserable mockery of law. They nearly murdered a poor man, nay they thought they had murdered him and yet they were fined—ten, fifteen, and twenty dollars, and a few dollars more for assault upon another man. And this is "justice" in Montreal! Then again we hear of the doings of the Garrison Artillery, Colonel McKay's corps. The Colonel himself did we are informed, all in his power to prevent any party manifestations. But the men could not be restrained at all times. While passing through Bleury street they took off their hats to a man who waved an Orange flag. Again in the barracks there was a fracas because of some insulting songs at which, Catholics took exception. It is difficult to arrive at information upon all those details. Our friends are few while our foes many. We believe that most of the officers took precautions to guard against party manifestations, but those manifestations broke out in spite of them. It was so in the Victorias, it was so in the Prince of Wales, and it was so in the Garrison Artillery. We cannot believe that we have been misinformed on this subject. We do not believe it, and every friend of law and order will do all in his power to encourage an investigation into the whole affair. But